of leadership which, from his perspective at least, might have substantiated his claim.

Yet, Clarke attributes to Riel a degree of calculation inconsistent with his depiction of him as a fanatic. For Riel, the Metis represent an "opportunity" for the development of "revolutionary instincts" -- given Clarke's emphasis on Riel's family and his spirited father in particular, he probably means "instincts" literally. When rebellion does occur, it is "ill advised and half-witted" (382) and, above all according to the conservative Clarke, unnecessary. While acknowledging the injustice imposed on the Metis people, Clarke argues that Riel's rebellions achieved nothing that would not have come "constitutionally in due course" (382).

Clarke quotes from Riel's own account of his vision of December 18, 1874, when he felt himself "called," like Moses, by a "heavenly messenger" (384):

> `I was stupefied, I was confused; he said to me; "Rise up, Louis David Riel, you have a mission to fulfil" .... I have worked for men, and with what success the world already knows. Events are not finished in a few days or a few hours. A century is but a spoke in the wheel of eternity. I have obtained practical results, but much more still remains to do.' (384)

Clarke treats this vision unequivocally as a "fixed delusion." Sandwiched between Dr. Roy's diagnosis of "megalomania" or paranoia, and Clarke's account of Riel's arrest in Washington, it is just another example of his madness.

In June of 1884 a deputation from the North-West visits Riel in Montana and invites him to return to lead the Metis in their struggle against the Canadian government. By July he is in Saskatchewan. Clarke dwells on particular details such as Riel's signing himself "Louis David Riel, by the grace of Jesus Christ, Prophet, Pontiff, Infallible, and Priest King." He chooses to ignore the intelligence indicated by Riel's use and subsequent explanation of a term like "Exovede" -- "from the flock" -- to characterize his authority or rather renunciation of personal authority over anyone else. To Clarke such a model is itself an indication of insanity, part of the political and religious thought that Father Andre and others regarded as "completely insane" (387). He concludes this first part of his discussion by arguing that those French Canadians who